The Bombay Guardian.

VOL XXV.—New Series.—No. 7. SATURDAY, APRIL 12, 1879.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—From a letter in the columns of a contemporary it appears that one of the ills that flesh is heir to in India, is that cheroots are rolled so tight that considerable effort is necessary to inhale the smoke. The poor man complains that his cheeks are quite hollow through the terrible strain thus put upon him. He is really much to be pitied. What a barbarous punishment, that a man should be denied the liberty of inhaling this beautiful and wonderful atmosphere provided for us all, except as he shall compel it to find its way to his lungs through a vile piece of tightly rolled and burning tobacco.

—The Centennial School, of which we have received a Report, is a boarding and day school for Native Christian boys, under the care of the Am. Meth. missionaries. The Rev. B. H. Badley is principal. It has 86 enrolled students. The Report is mainly an appeal for help. Funds are wanted for various purposes, especially to provide scholarships for the pupils. The sum of Rs. 1,000 founds a scholarship A Library is needed. A thorough knowledge of English is to be imparted. For boarding and tuition the rate is Rs. 5 per mensem.

—The loss of a squadron of British cavalry, in an attempt to ford a river, has been mentioned in our columns. It is one of the saddest incidents of the present invasion of Affghanistan. All the circumstances combine to invest the incident with tragic interest. It does not appear that there was any neglect or proper precautions. A squadron of Lancers had already, just before, successfully forded the river and it had apparently been demonstrated that there was nothing whatever to be apprehended. It was a moonlight night; the men who had crossed were visible on the other side; the road across the river-bed was thus as plainly marked out as though it were in full sight, instead of being two feet under water; there was no enemy in the neighbourhood; whence then should danger arise? Nevertheless, there is the terrible fact that the squadron of nearly fifty mounted men suddenly disappear, and are seen no more alive. A little after and others pass the ford in safety. What is the explanation? It is supposed that there must have come a wave, one of those sudden and momentary freshets that are so common in this country. "Thou carriest them away as with a flood," says the Psalmist. The danger comes in a moment and is gone in a moment; but how much is involved in that moment! The thread of so many gallant lives cut silently, in the twinkling of a moment. The wave passes by and all flows on serenely in the fair moonlight as before; but 46 men, full of hope and purpose, are gone, and as many social circles at home have been desolated by the tidings. Were they ready to depart and appear before the Judge of all? We know nothing of the men of this squadron, as regards their relation to the matter of salvation; but if they were as British soldiers are generally, there is little reason to believe that their affections were set upon things above. Are we that survive not to learn the lesssons of such incidents? When God thus impressively shows the necessity of being prepared, now and constantly, shall we not receive the instruction? How often has he thus shown us that danger has her empire every where and at every moment; and when we say peace and safety, sudden destruction cometh as a thief in the night. It is to us a frequent cause of sad reflection that those who are appointed to look after the spiritual interests of the army, can do so little for those who are committed to their care, and are often more intent on palming off upon them a mere ritual, than upon making them personally acquainted with Christ. But there is a lesson in this incident for every body. There is but a step betwixt us and death. As that mysterious wave came without noise or observation, so some unsuspected messenger of death may at this moment, be just where we now stand.

—We have never known so much religious interest among the seamen in our port as has been the case of late. The harbour services carried on under the auspices of the Y. M. Chr. Association, have been much blessed to them. The Sailors' Home is regularly visited by Christian ladies who sing and speak to the men and pray with them, and seek to persuade them to attend meetings. We understand that last Sunday evening in Dean Lane Hall some eight or ten came out as seekers of salvation, and so great was the interest that the meeting lasted till some time after nine o'clock.

—The Rev. T. Evans, Monghyr, publishes a report of the Theological training-class established by him a year or two ago. The class was formed for the purpose of giving instruction two hours a day, to the preachers and teachers at the station. Mention is made of one of the difficulties encountered by missionaries who give special instruction to Native converts, expecting that they will devote themselves to the preaching of the Gospel, but who find them afterwards attracted by the prospect of greater pay to enter other spheres. Twelve students availed themselves of the advantages offered by this training class last year. We trust that from year to year the results will be found more and more satisfactory.

—St. John's Divinity School, Lahore. The Rev. Mr. Hooper gives an account of last year's work before leaving for England. With reference to a point mentioned above, he says: "Neither is it possible, nor if possible, would it be well, that very many Native Christian youths should become preachers; for neither can more than a limited proportion be expected to be endowed with the necessary gifts, nor can any European society, or the Native church, or both together, support an unlimited number of professional preachers." But he considers it very desirable that just such an education as is given in these schools of the prophets, should be given to those who may afterwards engage in secular work. One of the students of the last term has been ordained to the office of Deacon. With reference to the open air preaching, Mr. Hooper says: "We have never known a time when there was less opposition to preaching."

—A paragraph is going the rounds of the papers to the effect that a list has been made out of fifty preachers in the United States who have been found guilty of misdemeanour or crimes. It should be borne in mind that there are in the U. States about fifty thousand preachers of all kinds, the greater part of them belonging to evangelical bodies, while many others belong to various shades of latitudinarianism. A certain number enter on the work without any real fitness, and soon leaving, make a living as they best can, keeping their title of Rev., as a means of deceiving the simple. But taking the ministers of the Gospel as a whole, there is not a country, we think, where so much credit is done to the ministerial profession, as is rendered by the preachers in America. When Bishop Bowman was here, he mentioned that he and his colleagues had annually to make the appointments of 10,000 ministers of M. E. church, and no appointment could be made of one who was known to drink wine, even in moderation; still less could he receive an appointment if it were known that he was lax with regard to other ordinary essentials of morality.

—There is just now a remarkable readiness in many parts of France to become acquainted with Protestantism; and as the aim of Protestantism is none other than to make men acquainted with the Inspired Scriptures, the movement is one of great interest. In Charente, for instance, 43 heads of families have asked to have evangelical worship established at their place of residence. At Chatelcensoir, in the Yonne, 85 persons have signed the following:

"The undersigned, believing that the so-called 'Catholic Apostolic and Roman religion' is not the religion of Christ professed by the first Christians, declare that from this day they abandon it, and adhere to the evangelical religion called Protestant."

At another place 800 come out every evening to hear the Gospel. G. P., in the *Christian*, says:

Mons. Dardier, with Mons. Réveill[illegible]d, have been holding meetings in the theatre at Thiers and in other places. The latter came out very distinctly on the necessity of receiving the Gospel of Jesus Christ; nothing else would meet the soul's wants. At Billom, where M. Réveillaud spoke, he said, "Like you, I was born a Catholic; like many of you, I have been a *libre penseur*, but, like the prodigal son, after having sought happiness far from the father's

house without finding it, I have returned home, and have received the kiss of reconciliation. It has filled my soul with ineffable joy, and he only knows it who has been thus gladly welcomed back." Numbers surrounded him to press his hand.

—MISFORTUNES come not singly but in battalions, and so it seems to be just now with the British army. Captain Moriarty and 60 men of the 80th regiment have been surprised and overwhelmed by the Zulus. After the slaughter at Isandula, we might have hoped that small detachments would not have been again exposed to an enemy who has the power of making his appearance in irresistible numbers where he is least expected.

—SOME account for the accident at the Caboul River in this way: Two mules, bringing up the rear of the 11th Bengal Cavalry, headed slightly down stream, leading all those behind with them. The difficulty in receiving this is that as soon as the foremost men got into deep water it would be known to those that followed, and the march into the jaws of death would have been arrested.

—THE Annual soiree of the Bombay Temperance league on Tuesday last at the Town-Hall was a great success. There were at least 500 present, Europeans with a good sprinkling of Natives. After the tea there was a considerable break while waiting for H. E. the Governor. After the reading of the Report by the Rev. Mr. Blake, Secretary, very stirring addresses were made by Major Oldham and Rev. Mr. Row and then the Governor made a speech expressive of his entire sympathy with the Society in its aims, and of his deep conviction of the necessity of a temperance reformation. Himself almost absolutely a total abstainer, he had had abundant opportunity of proving the value of the principle, in developing the best condition of the physical and mental powers.

WHEN we speak of a man being enslaved by sin, we do not imply that he has ceased to be a free agent. What is sin, but the wrong use of voluntary powers? He that committeth sin is the servant of sin, he is sold under sin, he cannot but sin; but the disability is simply the strength of his devotion to that which is wrong. The angels cannot sin, in the same sense; the entire strength of their inclination is to that which is good. We do not therefore say that they have parted with their free agency. It is this that makes their conformity with right to be admirable and commendable. They are not machines, but constantly choose to do right and will continue to do so. And the devils in hell have not ceased to be free agents; they constantly choose to do what is wrong and will continue to do so. The drunkard is a slave; yet we set motives before him to renounce his evil ways at the same time that we pray for him. When God answers our prayer and delivers him from his bondage, he will tell us that this has been accomplished by means of the truth. God will have all men to be saved, and if it merely depended upon the fiat of God, we should see the work of salvation spread like wild-fire through the earth. "How often would I have gathered you, says Christ, but ye would not."

An Uttermost Saviour.

I HAVE been thinking much about, and desiring much to attend the Camp-meeting to commence at Lanoli on the 10th inst. Such meetings are in obedience to God's command in Heb. x. 25; "Not forsaking the assembling of ourselves together, . . . but exhorting one another: and so much the more as ye see the day approaching." My mind runs back a decade of years, when in 1869 at a camp-meeting near Chicago in America, my own soul was unspeakably blessed, through the testimony given, in life and word, by dear brethren to the power of Christ to save to the uttermost. Alfred Cookman and other brethren who had been invited to the camp-grounds to take charge of the preaching, &c., were placed in very trying circumstances. Their brethren who had invited them to the camp-ground, seemed to have repented of their invitation and to have withheld their moral support. The meekness, forbearance and love shown by Cookman and his associates, under this trial, gave *wonderful* effect to their unequivocal testimony to Christ as One "mighty to save from the power and dominion of sin." I believe hundreds, at that camp-meeting, were lifted into a new plane of Christian power and living, by the Holy Spirit sanctifying through the word. May the Lanoli-meeting prove to be another such a gathering! My own testimony as to the power of the Lord Jesus to save from the dominion of sin in this life, is "I believed not the words, *until I came*, and mine eyes had seen; and, behold, the half was not told me". I Thess V. 23; Mark XI. 24; and I John V. 10; were a two-edged sword with which the Spirit cut in sunder the bands of unbelief, and gave me to know the marvellous freedom, with which the Son makes free.

Albert Norton.

WHEN a person first comes into the glorious sunlight of God's reconciled countenance, he is filled with rapture, he rejoices with 'joy unspeakable and full of glory.' His experience is in very strong contrast with the preceding darkness. His Christian life rolls on; he does not forget the great truths that have been revealed to him; they still exercise their beneficent sway over his mind and affections; he has a deep abiding peace; yet when he compares his experience with the gladness and rapture of his first emergence from doubt and gloom, he is conscious that he has not now the same intensity and keeness of interest that he then had, and he will perhaps be tempted to conclude that he has backslidden from the spiritual heights then obtained. This would be a mistake. The difference in intensity can be accounted for by the fact that the first experience was set off by the back-ground of gloom from which he had then just emerged, whereas there is no such contrast between his present experience and those which he has been having all along. The hour in which a man is liberated from a dark dungeon is an hour of rapture. Many days go by; he is still enjoying the liberty; but it is an accustomed thing, and he is not now swallowed up in the thought of it. A man who has been taken in a starving state from a wreck, wonderfully enjoys the first food that is given to him; after a hundred meals he has not the same keenness of delight for the simple reason that he was not yesterday starving. But he may be none the less thankful for his food; for him to repine because he has not the same keen enjoyment as at first, is as though he expressed a wish to go back to the state of starvation that he may taste the pleasure of being delivered from it.

The Bombay Guardian.

SATURDAY, APRIL 12, 1879.

BIBLE READING ON THE WORD 'PERFECT.'

"WE speak wisdom among them that are perfect," says Paul in 1st Cor, ii. 6. The Gospel is to the Greeks foolishness, but to believers it is the wisdom of God. He goes on to show that the perfect are the spiritual, they who are led by the Spirit of God. At the beginning of the next chapter he says to the Corinthians who had allowed themselves to be drawn into cliques, "I could not speak unto you as unto spiritual but as unto carnal, as unto babes in Christ." Perfection here means maturity, in opposition to an infantile, carnal state.—Ch. xiv. 20. "Be not children in understanding but be men" (Gr. perfect.) 2 Cor. xiii. 11: "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." The Apostle evidently expects that they will comply with his injunctions, and the God of peace and love will abide with them if they thus walk.

Phil. iii. 12. "Not as though I had already attained, or were already perfect." He is speaking about that resurrection which the believer has along with Christ. As Christ rises from death, so the believer from moral death. The apostle had not yet attained to all that there was for him in Christ. He does not say that it is unattainable, but on the contrary that he is earnestly seeking it. 15. "Let us therefore, as many as be perfect, be thus minded." There is then a perfection or maturity that he and other Christians had experienced.—Col. i. 28; "Christ, whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." This passage shows that the Apostle of the Gentiles was accustomed to labour with men individually, and his great and constant aim was to present *every man* perfect in Christ. Is it fitting that we should have any less aim? What an exalted idea does this give of the ministerial calling?—iv. 12: "Epaphras saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Nothing less than this would satisfy this servant of Christ; he would have the Master's one desire with regard to the Colossian flock, fulfilled in all points. An earthly master expects that his servant shall do all his will, and thinks it an injustice if there is failure in any particular; and it were still more to be deplored if the disciples of Christ, led by the Almighty Spirit, should not be perfect and complete in all the will of God. And does not our heart condemn us, if in any thing we fail to follow the instructions of the Master? Let us remember the word of our

ASHA TRUST
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020
MUMBAI

Lord: "Be ye therefore perfect even as your Father in heaven is perfect." No one ever knew better than Christ what is in man, all his corruption and the disorder of his nature, yet he evidently expects of his disciples that they shall love their enemies and yield all their powers to the service of God. And the commands show us our privileges; for if we ask any thing according to his will we have the petitions that we desire of him; and his commandments are the expressions of his will.—John xvii. 23: "I in them and thou in me that they may be made perfect in one." That this prayer relates to an experience enjoyable in this life, is evident from what follows: "That the world may know that thou hast sent me." Perfection in union must stand closely related to that perfect love of which we read in 1 John iv. "If we love one another, God dwelleth in us and his love is perfected in us." The love of God to our brethren is to have its fullest exhibition in our mutual love. Only thus will Christ be fully known. "Herein is our love made perfect that we may have boldness in the day of judgment; because as he is, so are we in the world. And perfect love casteth out fear." Nothing can be clearer than that there is such a blessing as perfect love for us; let us believe it. There is also perfect peace. Isai. xxvi. 3: "Thou wilt keep him in perfect peace whose mind is stayed upon thee." Delivered from all self-confidence, realizing that all our springs are in him, trusting in him for all-sufficient grace, moment by moment, we have perfect peace. Elsewhere called, *the peace of God.*

There is also for us perfect patience. James 1. 3-4: "The trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire wanting nothing." No language could be more express than this. Does it mean that we may attain to a state in which we shall cease to be dependent on Christ, or in need of the blessing of God? This were a grievous misapprehension of what salvation is. It does not even tend in that direction. To be perfect and entire is to be as a branch abiding in the vine which, no matter how much it receives from the parent stem, is only the more dependent upon that. Abiding in the vine, it brings forth all that is demanded at the moment; it grows thereby and thus has a larger demand to make upon the vine. Did ever any one hear of a branch so developed that it no longer needed to abide in the vine? Our perfection is in Christ, *and continues in him*, and the Spirit who proceedeth from the Father and the Son must flow to us moment by moment as the sap flows from the vine to the branch "Sanctify them through thy truth" says Christ in his prayer. And in 2 Tim. iii. 15-17, we see how far the word of God is fitted to be the instrument of this. The Scripture is given that "the man of God may be perfect, thoroughly furnished to all good works." We have found perfect peace, perfect patience, perfect love among the treasures of the Christian. Perfect works are also found Rev. iii. 2. "I have not found thy works perfect before God." This church is threatened with the judgment of Christ, because its works were not perfect. In James we read that "Abraham's faith was made perfect by works," i.e. it was fully exhibited.—I Thess. iii. 10: "Night and day praying exceedingly that we might see your face and might perfect that which is lacking in your faith." He desired that they should know the fullness of their privileges in Christ. If people believe that Christ is really willing that his people should be entirely sanctified, and they have a very unworthy conception of what this sanctification consists in, they will deceive themselves and no doubt some have done so. The important point is to be satisfied with nothing less than the Lord's own standard; and if this is distinctly apprehended and there be an entire consecration, a willingness that self should be utterly subdued, we do not see how the pursuit of that which the Lord offers can be otherwise than beneficent in its influence. Is it more honorable to the Lord that we should offer the prayer "Vouchsafe to keep us this day without sin," in unbelief than that we should offer it in faith? We know nothing more scriptural than the prayer, "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name through Jesus Christ our Lord." For the Scripture plainly intimates that the Spirit of God is omnipotent in the region of these corrupt natures which he is here to recreate, and our non-realization of his power must be through want of faith, Peter iv. 10: "But the God of all grace, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." The literal rendering would be, "make you, suffering a while, perfect" &c.—Heb. xiii. 20-21: "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever." To him and not at all to us will the glory accrue, in whomsoever this aspiration of the apostle is fulfilled "I am glorified in them."

THOUGHTS ON THE GOSPEL OF JOHN.

"If I do not the works of my Father, believe me not." x. 37. There is not a person in all history of whose works we have more satisfactory evidence than we have of those of Christ. In the first place, they were made the subject of prophecy. Not only was the advent of Christ prophecied, but his works were foretold, so that when he appeared, men might know that it was indeed he. When John the Baptist sent to Jesus to know if he were indeed the predicted one, or if they should still look for him, he replied by doing a number of the works that he was accustomed to perform daily, and sent the messengers back to tell what they had seen. God is known by his works and God is known by the works that Christ wrought, for they were divine, and showed forth the same power that had been displayed in creation. He that said 'Let there be light and there was light,' said to the blind man, 'Be it unto thee according to thy faith.' He that bringeth the wind out of his treasuries, said to the winds and the waves, Peace, be still. Only he who created Adam out of the dust of the earth could by his word, bring Lazarus forth from his grave. Nobody denied the works of Christ; not of one his enemies denied that he wrought the works that are attributed to him. For three centuries or more, the works were unquestioned even by those who wrote against the Gospels and did their utmost to discredit them. But the enemies of Christ chose to impute them to diabolic agency. And the science that glories in the fact that the superstitions of past ages have been abandoned, ought only the more heartily to recognize the supernatural in Christ. Skepticism in the early ages could only find a standing-place for itself by allying itself with superstition, and the scattering of the vain idea that supernatural power is available for those who inculcate error, only leaves the evidence of our Lord's Messiahship more complete. Christ here repudiates all desire to be recognized as from God, if unaccompanied by the necessary credentials, miraculous works. When the Jews came around Christ after the feeding of the multitude, and insisted upon making him their King, it was because they had seen that the power put forth by him was no other than the power put forth in the gift of manna to the Israelites. Jesus utterly refuses to separate his words and his works, and allow men to believe in the former and reject the latter. They are so inseparably interwoven that—like the seamless coat—they must be rejected or accepted in their entirety.

"Many believed on him there." 42. This was beyond Jordan. Many resorted to him there, and there many gave in their adhesion to him. It was easier to confess him here than in Jerusalem, where the ruling and influential class were so bitterly opposed to him. And why the bitter opposition? It was the instinct of self preservation. They felt that the triumph of Christ would be the over-throw of their own authority and reputation. Just as the Brahmins in this country, feel that the success of Christianity will be the knell of their greatness.

"It was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick." xi. 2. The account of the anointing does not occur till the next chapter. The evangelist seems to refer to what the other evangelists had said about it. 'His feet': not his feet only but his head and his feet.

"He whom thou lovest is sick." 3. What a beautiful confidence is expressed in these words. It is enough to let a mother know that her child is sick; it is not necessary to add an invitation. In like manner it is enough to let Christ know that one whom he loves is sick. The sisters were quite sure that the affection of Christ would secure an immediate visit.

"How Jesus loved Martha and her sister and Lazarus." John thinks it necessary to assure us of this fact, because Christ's neglect to repair to the help of the sick one, might make us doubt it. Our Lord was thinking about the innumerable Marthas, Marys, and Lazaruses in all ages whom he would find it necessary to afflict, and whose confidence in his love he wished to maintain unbroken.

"If any man walk in the day he stumbleth not." 9. As the sun gives light to men, so the Father enlightens those who look to him. The path of safety is the path of God's will; it matters little that the Jews seek to take me, if I have the indication of my Father's will that I should go to Bethany.

REMINISCENCES. XIV.

We continue to make extracts from the journal kept in Italy in 1836 :

"What progress do I make towards the goal? Do I not rather retrograde? The chains that bind me I cannot break. The elements of my nature cry aloud for independence. Once when similarly chained and trammeled, I assumed the necessary resolution and freed myself. Now a sense of honour will not let me take any determination that will separate me from the family. What then? I see no end to it.

"Nov. 6. Have been in Milan three or four weeks. Have seen all the conspicuous objects and have recorded nothing. I hate a journal when it becomes obligatory and one must copy a certain quantity of descriptions and make some commonplace remarks about them. I have done nothing almost but read and surrender myself up to thoughts generated by a most bitter and torturing melancholy. I would be happier in a dungeon, my only light a candle, my food bread, my thought independent, and materials for writing. At least that cursed bane, money, would not be my plague there."

To appreciate these reflections, it is enough to recal some of the previous entries about the power of the will to triumph over circumstances, and carve for oneself a pathway to greatness, through the most unfavourable conditions. We have here a hint that this same money-scorning individual was a good deal chafed when it did not flow to him as freely as he thought desirable.

"Well; I have seen the Duomo; have seen without horror the so-abhorred medley of Roman and Gothic architecture displayed in the facade. Laying aside *virtu*, there is not half so much violence done to symmetry and unity here as in the many Northern churches where the towers are unequal in height, and neither of them placed aptly, where the materials are diverse, but where the Gothic is preserved throughout. The Duomo is all of one beautiful material, the proportions are perfect, the spaciousness grand, the height wonderful. I have seen twenty other churches and enough. They individually possess attractions of some kind, whether in painting, sculptnre or architeture."

We remember that some years after, in the Union Seminary, there was a discussion among the students as to the relations of art and religion, and one of the speakers had much to say about the way in which art had been made to minister to religion in the Romish church. Homunculus in reply referred to his own experiences in Italy and elsewhere. His admiration for works of art had kept him most of the time running from one church to another, but never had the least influence favourable to religion been produced upon him.

"The *Arc de la paix* is another of the wonderful constructions that recal the hasty moment when Napoleon rushed through time, making a broad rent. It is exceedingly elegant; its Corinthian columns make it so. Its dimensions are less and, of course, its *tout ensemble* less grand and sublime than that of the *Arc des Triomphes*. In the bas-reliefs, Austerlitz has been changed to Dresden, the entrance into Vienna to the entrance into Paris, &c. &c. What folly. The Arena is a novel imitation of the ancient amphitheatres. Admirable, 35,000 can be accommodated. It is devoted to exhibitions of chariot and horse races, athletic performances, &c. after the fashion of the ancients. Another of Napoleon's ideas. The *Certosa* (carthusian priory) is interesting. Uncomputed wealth is lavished upon its altar pieces: the paintings and sculptures are worth seeing. Extraordinary are the illustrations of the Testaments carved in teeth of the hippopotamus. The tomb of the founder of the Duomo, designed by Pellegrini, is a handsome work of art. The monastery, with the separate habitations of the monks, makes one envy the tranquil and solitary life they doubtless led. The exterior of the Cathedral is like a Chinese pagoda.

The *Brera* contains a fine collection of paintings; there are some fine ones also at the *Ambrosiana*. Here are the Mss., Palimpsests, papyri, &c., which give it celebrity. The Scala is a magnificent theatre; fully equalled my anticipations. Have been thirteen times: greatly disappointed in the company and performances. The numerous palaces greatly beautify the city. The prevailing style of architecture displayed in their facades, is elegant and simple.

Nov. 17. Left Milan after a residence of nearly five weeks, between the good hotel, illnamed the Great Britain, and the opera La Scala. We reached Bergamo through a country which, as well as the rest of this plain of Lombardy, would be much more beautiful some 2 or 3 months earlier. The days were dark and gloomy, and the stripped trees and ragged vines rendered the journey sombre and a little dreary for Italy.

At Bergamo we visited—what? some churches in which we saw the usual quota of pictures, good and indifferent, the heights commanding—if the sun permit—a noble view of Lombardy's mountain-girded plain, the fair, and something else I forget what. 32,000 inh. Brescia. Had a treat here. A foretaste of Pompeii in the inspection of a temple to Vespasian, disinterred recently. The portico, a noble ruin of marble columns, some rearing their capitals as of yore, others decapitated, others prostrate before the majesty of time. This is fine. The temple itself has been restored or rather rebuilt, after a fashion, and converted into a museum of fragments. Here mosaics, here pieces of stone with half a Roman name upon them, here a beautiful and perfect statue of victory. The finest piece of ancient bronze existing, *si dice*; rings, the breastbone of a colossus, columns of all ages and an infinity of other things. Descended into the subterranean portion. Saw some portions of the walls, (frescoes existing,) mosaic pavements and pillars of the house on the ruins of which the temple had been constructed. Antiquity of an antiquity. Saw some good pictures, Raphael &c. in the gallery of the family Tosi. Handsome city. 33,000.

"19th. Verona. 62,000. Spent the 20th (Sunday) here. Walked out in the evening to see the place, and found them celebrating a great festival. From balconies filled with pretty women were suspended chandeliers, bands of music were playing, fireworks were cutting fantastical capers about the streets, and all the world heartily enjoying itself for the sake of Madonna. Soliloquized on the bridge by moonlight about Juliet and I wot not what, and went to bed. The amphitheatre has lost nothing by age. The bold fabric promises to last another score of centuries. The real Roman stamp is on this. Should know it if I saw it in the moon. Saw the tomb of Juliet; the cemetery is now a garden and I began to philosophize much after the fashion of the friar in Romeo and Juliet;

> The earth that's nature's mother is her tomb,
> What is her burying-place that is her womb, &c.

Visited many churches; tombs of the Scaligers; singular specimen of a strange architecture.

21. Passed through Vincenza and saw an Olympic theatre built after the fashion of the ancients, the work of Palladio, work of art simply; materially useless. Reached Padua, a city of 50,000 who are almost lost in it, so attenuated and desolate is it. The Caffe Pedrocchi, the finest in the world, at least my world. Saw some churches and other affairs, and in one of the former we were detained long by fine music, rendered by a powerful orchestra, chorus and four organs. But we at length tore ourselves away to go to Venice, in sight of which we came about three o'clock of the 22nd. Then first I swam in a gondola, and arrived at this city, whose appearance no words can render but those of Childe Harold, at 4, where behold me.

"I have an idea that I shall some day write a drama on the subject of and entitled Christ. I never could, with all the aid of reason or imagination, realize the efficacy of the sacrifice which, according to the Scriptures, be made for man's salvation. What suffering was crucifixion for a God? Surely much less than the like would have been for a man who must want that confidence which he possessed. It was but an episode in his life, his descent to earth, and any physical pain that he experienced, could not be commensurate with the immensity of the consequences, redemption for all mankind. I know it is difficult to imagine anything that could be; unless it were the descent of a God into hell. But something between the two. I would then make a Christ susceptible to the charms of mortal woman. I would paint him with all that amiable modesty, that sweetness of character which seem rather the perfections of man than of God, that soft and gentle melancholy which seems ever to have waited upon him. And I would make him experience such love for a beautiful being, not a Christian, as should set all the finer elements of his materialized character at war. To treat this subject were a task worthy of the greatest energies, highest faculties; let me prepare."

Like others who in our days have entertained the self-flattering idea that they could improve upon the character of Christ, and show what the Gospel should have been, H. some years after writing the above, carried into effect his purpose, though the Christ of the drama was disguised under another name. Happily a time came at length when he himself experienced the efficacy of that expiatory death which seemed to him so ineffectual.

INTERNATIONAL BIBLE STUDY.

April 20th, 1879. *Nehemiah* II. 1—8.

While the enemies of God's people were doing all they could, and with no little measure of success, to hinder the returned Jews from putting their capital in a state of defence, the Lord raised up one and another at the far off court of the King of Persia, who at the right moment should be in a position to come to the help of their baffled countrymen. The enemies of God's people triumphed in their apparent success, and the Jews mourned, and wondered why the Lord was so far from helping them. We learn from this, that when we offer believing prayer to the Lord, and see no answer, we are not to conclude that there is no answer. The Lord may be putting in train some process that will in due time blossom into the very result that we desire, or something better. Here then we find another Jew occupying a position at the court of the sovereign which many of the heathen subjects of the king would have been glad to occupy. Nehemiah is in intimate attendance upon King Artaxerxes. It was not from any want of interest in his country that he had not returned thither, but because the Lord showed him that he could befriend his countrymen by retaining his post in the palace of the King for a season. When (B. C. 446) he heard the news about

the opposition encountered by the dwellers in Jerusalem from the Samaritans, he was distressed beyond measure. If he had lost his dearest relative it would not have affected him more. Nehemiah offered earnest prayer that the Lord would enable him in some way to come to the help of his baffled countrymen. We see how the Lord answered the prayer. The King notices the sad countenance of his servant and enquires into the cause. It was an improper thing to wear a sad countenance in the presence of the King; and this may be a hint to us that we ought to serve the Lord with gladness and in a way to show that his yoke is easy and his burden light. Nehemiah tells the king the cause of his sadness; the city, the place of his fathers' sepulchres, was lying waste. The King asked him what he wished to be done in the matter? Before replying, he lifts up his heart to God. How important is it that we should always say the right word. Should we not, like Nehemiah, cultivate the habit of speaking to the Lord before we speak to our fellow-men? Let us thus walk with God. Christians profess to be led by the Lord; let them then be careful to continue in prayer, that they may have the guidance of the Lord at every moment. Have we any guarantee that we shall not alienate our best friends by some improper word, if we fail to recognize our dependence on the Spirit of God? As many as are the children of God they are led by the Spirit of God. Nehemiah asks to be himself sent to Jerusalem with authority to rebuild the city. The king grants his request, and promises him the necessary letters to ensure the co-operation of the officials in Judea. He recognizes the hand of the Lord in this success. It was all "according to the good hand of my God upon me." We have here an illustration of Prov. xxi. 1. "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will." Tho will of God ordinarily is that a man shall be allowed to act according to the principles that are governing his mind, whether good or bad. This is abundantly exemplified in the history of the persecutions to which the church of Christ has been subjected. Nevertheless our God is the King of kings, and we have good reason to offer in faith the prayer "for kings and all that are in authority that we may lead a quiet and peaceable life in al godliness and honesty."

TO THOSE WHO LISTEN TO THE MAHOMEDAN WHO PREACHES AGAINST CHRISTIANITY ON THE ESPLANADE, BOMBAY.

You, Hindoos, Parsees and others, gather together day after day, to hear a Mahomedan who addresses you on the subject of Christianity. Now it appears very remarkable that he should take the trouble to come before you continually for the purpose of telling you how much fault he finds in Christianity. Why does he not tell you about his own religion? He professes to believe that Mahomedanism is true; but if Mahomedanism is true, then all other religions are untrue. The Koran plainly declares that all besides Mahomedans, especially all idolaters, are in danger of going to perdition. It admits that—before the Koran appeared,—God had spoken to men; but it claims to be God's last word to mankind, before the judgment. No man has any right to hope for salvation, unless he receives the teaching of Mahomed. Mahomed was born in Arabia, about 570 years after Christ. His people were all idolaters. He travelled a good deal and afterwards began to teach that there is but one God, and that it is a very great sin to worship idols. In the course of 13 years he gained a handful of disciples, but was then compelled to flee from Mecca. Afterwards, obtaining more followers, he armed them, and from that time he extended his religion by means of the sword. Those who know anything about the way in which Mahomedanism was introduced into India, know very well that it has been extensively propagated by violence. The great majority of Mahomedans in India at this day, are descended from those who embraced it through fear. Now if your preacher believes the Koran, he must believe that the Hindoos and Parsees will go to perdition if they do not believe on the one living and true God, and on Mahomed as his prophet. Is it not then very strange that he should spend his time in denouncing Christianity? Why does he, if he wants to speak about Christianity, not tell you what the Koran says about Christ? The Koran admits that Christ differed from all other men in that he was, as regards his human nature, born by the operation of the Spirit of God. Living six centuries after Christ, among a people who had not embraced Christianity, and at a time when Christians had become careless and negligent, it is not surprising that he did not recognize the claims of Christianity, especially as the precepts of the Gospel are opposed to polygamy of which he was a great advocate; the remarkable thing is that he admitted so much of the Bible to be from God. He acknowledged Abraham, Moses, David, to have been men of God. He acknowledged Jesus to be the Christ predicted by the old prophets. He acknowledged Christ to have wrought the miracles attributed to him in the Gospel. And he acknowledged that Christ would come in the last day and judge mankind. All these admissions are found in the Koran. Now, why does not your preacher tell you these things? Why does he think it so important that you should be made acquainted with every foolish objection that has been brought against the Bible by those who would not take the pains to find out what it really does teach? If the Koran is true, he ought not to spend his time in repeating infidel objections, but should tell you what the Koran says about God and about idolaters and about Judaism and about Christ. Does the Koran teach that it is better for the Hindoos to remain idolaters than to become Christians? It certainly does not. Else why, in the days of their power, did the Mahomedans compel people to embrace their religion at the point of the sword? You are well aware that Christian missionaries preach from day to day in different parts of Bombay. Well, what do they teach? Do they spend their time in denouncing Mahomedanism? In telling their hearers how many wives Mahomed had? What a life of violence he led? How he brought pretended revelations to sanction his own fleshly lusts? Do they rail against Mahomedanism or against Hinduism or against Parseeism? nothing of the kind. They simply preach the Gospel, taking care to present it as lucidly as possible. You see then what a contrast their method presents with that of this Mahomedan preacher. They preach; they do not vilify. Now, why does this man pursue such a course? Do you wish to know? The most reasonable explanation seems to be this. He is apprehensive that the Gospel will make its way in this country as it has in other countries, and that Mahomedanism will be eclipsed by it. If he really believed that there was ample proof of the truth of Mahomedanism, why should he not show that proof! The preachers of the Gospel show you its proofs and assure you that they do not wish any man to embrace it except from conviction that it is true.

Now there are many people who do not wish to believe that the Gospel is true. They think it would be a humiliation to them to receive the religion of those who are in authority in this country. And the religion of Christ is distasteful to men, even to a great many Europeans, because it requires us to give up our own will, and be ruled by the will of God. Our Lord said to his disciples, you shall be hated of all men for my sake, and this saying has been constantly fulfilled.

In conclusion, my friends, let me suggest to you that when you next hear this Mahomedan preaching against Christianity, repeating those stale objections that have been answered a thousand times, you should propose to him to confine his attention to the Koran and tell you what it says about sin, caste, idolatry, about God, about Christ. Ask him if it was not the fact that in the days of Mahomed, the Christians in Syria and Arabia had become idolatrous, and if this was not the reason why Mahomed waged war with them. We know for a fact that those Christians who had no images in their churches and abhorred the use of them were not troubled by Mahomed and his successors. The Mahomedan religion was in the beginning a protest against all idolatry, and against Christianity only so far as it was tainted with this thing. One word more, before listening to these idle tirades against Christianity, would it not be more becoming for you to get a copy of the Scriptures, at least of the Gospels, and read them humbly and enquiringly, with prayer to God and with a determination to embrace whatever can be shown to be true, whatever sacrifices it may involve?

CORRESPONDENCE.

Sir,—I was a good deal surprised at reading your article, in the last issue of the Guardian, on "Prayer for the conversion of others."—The Apostle Paul was fully alive to the value of intercessory prayer; and many of his pleadings with God for the bestowal of blessings upon the *Saints*, are recorded in the epistles. But you appear to have come to the conclusion that to ask for the Spirit's work in the heart of an *unsaved* man is a mere waste of time; and that if God did so work, it would be an interference with "His irrevocable gift of free agency to man."

Men of science tell us too that it is absurd to pray for the intervention of God in matters pertaining to the domain of Nature; and they have certainly as much reason for upholding the inviolability of these laws, as you have for the position you assume with regard to man.

I fully admit that "the Gospel is the highest expression of God's love to sinners," and that no "higher expression of his love" is to be looked for. But after laying the Gospel before a sinner or a congregation, do you not ask God to bless the word? If you do, then what meaning do you attach to the prayer? —

Whenever I have the privilege of preaching Jesus, I invariably ask God to bless the word; because I clearly read in His book that without that blessing, the best of teaching will be fruitless.—The Bible tells me that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither *can he know them* because they are spiritually discerned;" it tells me that although the disciples of Jesus were taught by Him in person, the words made no impression until He "opened their understanding."—I read too that the Master himself who chided the Jews for not coming to him for salvation, also said "no man cometh to me *except the Father draw him*," and I find a practical example of this in the case of Lydia "*whose heart the Lord opened*, that she attended unto the things which were spoken of Paul." And, finally, I read that to give a sinner that *conviction of sin* which he must have to make him feel his need of my message, is the work of the Spirit of God *alone*:—and that by the Spirit's operation, he is born again, and not "of the will of man."—

In short, I see as God's own truth, that if a man's *will* is not wrought upon by God, HE WILL NOT AND CANNOT BE SAVED. How this can accord with man's responsibility, I cannt tell you; any more than I can understand or explain the doctrine of the Trinity in Unity, or a thousand things in nature. Men fought against this truth as much 1800 years ago as they do now—and the only answer Paul could give was, "who art thou that repliest against God?"—

It is in view of this fact, that I pray to God for the conversion of my children, and of every body else in whom I am interested.—

I am free to confess that I. d'ont believe much in man's "free agency." If he were not a *wreck*, and if there no were Devil to "blind his eyes" and "lead him captive at his will," one might talk of his freedom to act:—but at present, I fear he is in the hands of the "strong man armed," who will not let him go until a stronger than he cometh and spoileth him.

In conclusion, what think you of these words —"The King's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will"? I have no doubt that Sennacherib imagined himself perfectly free and independent when he laid waste "all the nations, and their countries":—but God said to him, "now have *I* brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps."—

Yours as ever
G. A. J.

Poona, 7th April 1879.

[The writer of the above has strangely misconceived our views. How any one can describe the article as teaching that prayer for the unsaved is a waste of time, is a mystery to us. It teems with evidence that the very contrary is our opinion. The writer has reason to believe that his own conversion is an answer to prayer, and there is no privilege he more values than that of intercessory prayer. The object of the article was to point out why, possibly, the prayers of *some* for unsaved friends, are not answered.

We subjoin a letter that we find in the *Christian* of Feb. 27. premising that the question in our own mind is not that which is stated in the heading, but rather what is necessary that we may offer such prayer successfully. 'Thy will be done on earth as in heaven,' is sufficient authority for prayer in behalf of the unsaved, *Ed. B. G.*]

MAY WE PRAY FOR THE CONVERSION OF INDIVIDUALS.

DEAR SIR,—I hardly think that the important question, whether we have scriptural warrant for praying for the conversion of any one individual soul, can be readily answered on the mere ground of feeling. It is to me no new question, and I have long felt it a difficult one, in the answering of which, unless we draw near with unshod feet, we are very likely to make mistakes on the one hand or on the other. So often, God's truth has two very distinct sides, and we, with our narrow views, are apt to look at but one side. Your correspondent, Josephine E. Butler, has pointed to no passage of Scripture in which, by example or precept, we can find direct warrant for the practice, so much in favour at the present day; nor do I think that any one can point to such a text, unless it be 2 Tim. i. 16-18, but these verses are so vague, and we know so little of the circumstances, that they cannot be relied on for the purpose. But the alternative is not anything so awful as for us parents to be reduced to say, "O Lord, I have believed too much....and if it be thy will that my beloved one should perish for ever, &c." He has declared, in 2 Pet. iii. 2, that He is "not willing that any should perish," and in 1 Tim. ii. 4, "who will have all men to be saved." Your correspondent is, I think, right in the thought that the example of those who, when our Lord was on earth, brought their dear ones to his feet for the healing of physical and mental sicknesses, encourages us with an *a fortiori* reason for bringing to his feet our dear ones for the healing of their spiritual sicknesses; I have long found comfort in this. Then, again, it is certainly true that I cannot regenerate a soul; neither can the unregenerate one do it for himself. It remains, therefore, that our God and Father must do it, if it is to be done; and what is his work we may undoubtedly ask Him to perform.

But then there are dangers which we must both keep in sight and guard against. We must watch against countenancing, or even seeming to countenance, the notion that our God, "who will have all men to be saved," is yet such a God that though he *can* save them all (as one said, "every drunkard in London"), He yet *will* not, unless we labour sufficiently in prayer to entreat and persuade Him to do it. We must watch against that which I know insensibly finds place in some minds, which in effect throws back upon God the responsibility of the perdition of the lost ones around us—for it still comes to this, that He *can* save them, but, as a fact, does not do it. We must guard against any view which in effect destroys that individual reponsibility of all those who hear the Gospel which our Lord so clearly taught when on earth: "And ye will not come to Me, that ye might have life" (John v. 40)—a passage which is as sadly true as is blessedly true the 21st verse of the chapter, "The Son quickeneth *whom He will*." These are the two sides of the truth, and we must hold them both.

I thank your correspondent for her words that our "prayer must be *prayer*." May it be so more and more in our homes. But may we also have grace, in our whole walk, to "adorn the doctrine of God our Saviour," that "by manifestation of the truth" we may "commend ourselves to every man's conscience in the sight of God" in our own families and households. We then may quietly wait for the answer to our prayers. JOHN G. HALLIDAY.

[We have received several other communications on this subject. Several of our correspondents quote such passeges as Ezek. xxxiii. 11; 1 John v. 14; 1 Tim. ii. 4; 2 Pet. iii. 9. *Ed. Christian.*]

NOTICES.

Received on behalf of famine orphans at Raichore, from J. V. Rs, 10; from F. W. S. Rs. 10; from G. B. Rs. 5; from Dhubri. Rs. 5.

Received for famine relief at Sholapoor, through Rev. G. Rughonath, Rs. 3-6.

God meets those who are in the way of duty; Satan meets those who are out of it.

PHARAOH never complained of his heart's hardness,—*it was so hard.*

Epitome of News.

SATURDAY, APRIL 5.

—*Times of India*: "Since the departure of Dr. Birdwood from these shores, the Royal Asiatic has gradually fallen under the fatal influence of cliques and coteries. There has been a painful endeavour to keep the whole affair select and dull. The success achieved has been quite unprecedented."

—Same; Jellalabad, 4th: Only nineteen bodies of the drowned men of the 10th Hussars have been recovered. The enemy's loss at Futerabad is reported to be five hundred.

—At a Criminal Sessions held in Poona on Wednesday, Narayen Sonar was charged with the murder of a Hindoo lad for the sake of his ornaments by throwing him into a well at Gunesh Khind, and was on conviction transported for life.

MONDAY, APRIL 7.

—*Bombay Gazette*: The most important public work yet constructed in Bombay, the Prince's Dock, is now finished, with the exception of the channel of approach to it, which is not completely dredged out yet. The Governor will lay the last stone and let the ocean water into the Dock on Thursday next, at 5 p.m. The formal opening with ships will not take place till October, by which time the channel will be ready.

—Press message, Lahore, 5th. "The squadron of the 10th Hussars following the squadron of the 11th Bengal Lancers across the Kabul river, yielding to the strength of the current, left the ford, which is sixty feet wide and the average depth two and a half feet, and went over rapidly into deep water. It is assumed that just at that moment a wave or spate came down, as the column of the 10th, 140 yards long, was suddenly carried into deep water. There is no other way of accounting for how a long column could all instantaneously have been washed off the ford. Immediately after the accident the river was reforded by some of the men without accident."

—The *Madras Mail*:—The Government of Madras have sanctioned a grant of one thousand rupees in aid of the orphanage to be erected at Kotagiri by the Rev. A. Buhrer, of the Basel Mission, subject to the Commissioner of the Nilgris being satisfied of the sufficiency of the arrangements.

—H. M.'s Troop-Ship *Jumna* arrived yesterday.

—*Bombay Gazette*; London, Apl. 7: The Judicial Committee of the House of Lords have unanimously confirmed the judgment of the Scotch Courts in affirming that trustees as shareholders of the Glasgow Bank are personally liable.

TUESDAY, APRIL 8.

—It appears, according to Mr. Keith Johnston, that the world's population to the present time is about 1,424,046,600, and out of that aggregate the non-Christians were 1,033,505,000, leaving the total of Christians, 390,541,600. Of these latter, 77,958,000, are of the Greek Church and 190,315,000, Roman Catholics. The remainder are Protestants, and amount to 115, 218,000. These figures show that Protestant Missions have, by God's blessing, exerted much power for good upon this sin-cursed earth. Within the last twenty years, especially since the great religious awakenings of 1858 to 1860, Missions have been more active and more laregly blessed than heretofore. What is needed just now is the power and unction of the Holy Ghost sent down from heaven, to rest upon our societies and their representatives, and upon the hundreds of millions of heathen, that they may by some means get to know and understand the saving power of the all-sufficient Christ.

—*Subodha Patrika*: "At a meeting of the Asiatic Society held on the 2nd instant, H. E. the Governor delivered an address on the history, the condition and the prospects of the Society, in the course of which he said—'Let any one travel as I have done through the Maratha Country and converse with the natives on the spot as I have done regarding their historical traditions; let any one do all this and he will be the first to admit that there is a vast deal to be learned with respect to the social history of the Marathas.' This is no doubt true, but the best way of meeting the want is for the Government to make over the Peshwa's records to scholars who wish to utilise them for purposes of a history. If this is done, the people will doubtless be coming forth with their oral and written traditions to make up the remainder and the result will be most interesting and useful contributions to literature. The Asiatic Society whose proceedings are just now so generally complained of as being dull, cliquish and uninteresting, should apply to Government for the Maratha records and having sorted them, get some of its learned members to utilise them for purpose of papers, each according to his taste and capacity. The result cannot fail to popularise the proceedings of the Society and at the same time to benefit the public."

—*Deccan Herald*: Mr. Stephen Jacob, Bengal Civil Service, has been appointed Secretary of the Law Commission. Mr. S. Jacob was lately Secretary to the Judicial Commissioner, Central Provinces, and was transferred for duty to the Bengal Government. Mr. Morris seems to have the knack for training his young civilians to fill high posts in the service.

—*Christian*; Feb. 27: Rev. Dr. Sinclair Paterson is delivering a course of four lectures on behalf of the Christian Evidence Society, in St. Benet's Schoolroom, Mile-end-road. The scope of the lectures is limited to the sphere of what is termed "natural theology," *i.e.*, such proofs of God's existence and working as may be found outside of revelation. On the evening of Thursday week, Dr. Paterson considered in review "The Facts of History," showing that all nations have believed in a super-natural Being, and that the admitted *facts* of Christ's life and teaching can only be explained by an acceptance of his testimony concerning Himself and his Father in heaven. Last Thursday evening the subject dealt with was "The Order of Nature," or the evidence to be found in the universe. Dr. Paterson rebutted the assertion that scientific pursuits and investigations inevitably tend to unbelief. He quoted such names as Linnæus, Cuvier, Liebig, Müller, and Faraday, as those who were at once scientists of the highest reputation and believers in Christianity. The greater part of the lecture was a clear and eloquent defence of "the argument from or to design," as shown in the construction of nature and man as a part of nature. This evening the topic is "The Faith of Reason."

Wednesday, April 9.

—The Viceroy has received the following telegram from the Queen-Empress:—"I am deeply grieved at the sad loss of the squadron of the 10th Hussars and am anxious for the details." His Excellency has also received a message from the Prince of Wales expressing his regret at the death of Major Wigram Battye and condoling with the Guides on the loss of this distinguished officer.

—A full account of the great salt works at Kharagora, appears in to day's *Times of India*.

—Mr. Robert Knight has been making a brief tour in the mofussil of the North-West prior to leaving India to start a newspaper in London, and the *Statesman* says he "has returned to Calcutta with a deep and painful feeling that our rule is breaking down everywhere, in every direction. The three great hopeful features of our rule are:—education, missions, and the railways. The administration even of these is so defective that we want a radical change of system in the two former while as to the latter, to make a really cheap railway, or administer one successfully when made, as matters now are, is simply impossible. As to our administration of the land, civil justice, and the police, the closer we look at it, the more do we despair."

—Two news wires (says *Nature*) have been worked simultaneously and continuously between London, Dublin, Cork, Belfast, and Londonderry at the unprecedented speed of 130 words per minute.

—The *C. & M. Gazette*: "Wigram Battye was acknowledged as one of the most dashing cavalry officers in the service of the Queen. Brave to recklessness, of high culture and intelligence, the soul of honour, gentle and modest as a girl, he was idolized by his men, who have well avenged his death. But to those who knew him well, and who could certainly see for him in his profession, to which he was devoted, a long vista of successes and of honours, there is nothing to compensate for his loss, which, like that of Mackeson, would have dimmed a victory."

—The *Watchman*: The Rev. Geo. Brown, writing from Port Hunter, Duke of York's Group, Dec. 21, 1878, says: "We have only a few hours' notice of a vessel going from here direct to Hongkong. As you will probably receive this long before you could possibly hear from Mr. Chapman in Sydney, and knowing that you will be veryglad to hear any news from us here, I am writing you a few hurried lines. The *John Wesley* is here now, and by her I have received letters and papers which inform me that there are many different opinions held as to the propriety of our action here in April last. I fully expected this, and am not at all surprised at it, nor can I blame those good people who think that we did wrong. No one from a distance can possibly understand our position here. All we did was simply in self-defence. I could not sit still and see the brave men who had followed me here murdered one by one, nor could we leave the few whites there to the fury of those cannibals. I am sure we did right, and I must wait patiently. You will be glad to know that our mission was never so prosperous as now, nor had we ever such an influence with the natives. I have been over and over again in the villages which suffered the most, and go about amongst them totally unarmed, and never feel that I am in any danger. They are anxiously waiting for teachers, whom I will take over as soon as ever the *Wesley* leaves us. We have about six small churches ready to be opened, and these though not very grand, were built by the natives themselves *without any payment*—a wonderful thing that for Papuans. The Rev. J. Watsford (son of the Rev. J. Watsford, Victoria), who is here on a visit for health's sake, was present last Sunday week, when I baptized five natives of Duke of York and two from New Zealand, all young men. It was a thrilling service. They have all been well tried for three years, have long conducted family prayer in their families, and bear a most excellent character. The fact that we are doing so well now, and that our influence is greater than ever, is owing to this, *that* we had public (native) opinion entirely with us. They all say that we did right, and they respect us for doing it. They all say that we should all have been cut off in detail had we not acted as we did."

Thursday, April 10.

—A bill has been submitted to Congress for organising as a State the present territory of Dakota, and if it does not pass during the present session it is sure to do so soon.

—*Christian*: The *Liverpool Argus* tells us that "out of the 5241 shares of a recently registered brewery company—the New Brewery Company, Carlisle—no less than 1885 are held by clergymen. We can look upon this matter in no other light than that of a disgrace to the cloth and the Church. Here we have men whose chief cares should be to prevent and counteract the crime and misery for which the drink traffic is so largely responsible, actually engaged in the practical furtherance of this traffic."

—*Western Mail*, March 4:—The upper portion of the Rhondda Valley—that is, the portion between the Ystrad railway-station and Blaenrhondda—is in a ferment in consequence of a remarkable religious revival which has taken place in all the chapels in the district. The public-houses are almost totally abandoned, and nearly the whole of the population are seen nightly crowding into the chapels to attend prayer-meetings. And the religious enthusiasm which characterizes these meetings is most extraordinary, reminding one of the great revivals which we have heard described by our fathers as having taken place in South Wales some forty years ago. Some people are inclined, no doubt, to make merry over these enthusiastic religious gatherings, but it can be safely said that those so inclined have never attended one of the meetings....The religious revival in the Rhondda Valley manifests itself among all denominations. Indeed, the question of sect appears to have been lost sight of altogether. Hundreds of people, many of them notorious profligates, have enrolled themselves as members of the churches. Men who, a few weeks ago, were frequently seen reeling about the Rhondda roads, are now seen nightly offering up prayers in the presence of the many hundreds who crowd the chapels. Nor is this enthusiasm confined to what is termed the lower orders, but men of cultivated intellect are seen among them as demonstrative as the rest.

The revival was brought about through the instrumentality of a young English lady, named Miss Kate Shepperd, whose age, according to the Welsh journals, is between seventeen and eighteen. She came to the valley unknown. Posters, headed "The Army of Salvation," were distributed through the valley, announcing that she would preach at Shiloh on a certain evening. She did preach, and from that moment the enthusiasm has been increasing daily. Shiloh, which, by the way, is the building in which the police-court is held, is crammed, and hundreds are unable to gain admission each time she holds her meeting. She stands on the platform, occupied on Mondays by the stipendiary magistrate, to address each congregation. It is said that on Sunday afternoon thousands of men and women walked in procession through the valley singing Welsh and English hymns, while in another part of the valley, near Ystrad station, standing on the embankment by the side of the road, Miss Shepperd addressed a throng of 3000 people, who manifested a remarkable religious feeling. The Treherbert public hall is nightly crammed at the religious services held there. At Noddfa Chapel, Treorkey, is said to have been witnessed an extraordinary scene. This is the largest chapel in the valley, and it was crowded. Moriah, Jerusalem, Nebo, Bethlehem chapels, and others, also were the scenes of immense excitement. Nothing like it was witnessed in the district before, and nothing else is spoken about throughout the valleys.

—The *Christian* adds to the above: "We have similar reports from Gateshed; and at Lime-house last week a very remarkable meeting was held in connexion with Mr. Booth's Salvation Army. However *outré* some of the methods and announcements may appear to ears and eyes polite, it does seem beyond question that the lower strata of the people are being reached in an unprecedented way; and, while there is plenty to criticize, the fact remains that thousands absolutely untouched by any of our churches are being brought in crowds to listen to the Gospel, and that numbers of the most degraded men and women are being brought out of sheir vicious habits of life and speech, to live a sober, righteous, and godly life."

—*Times of India*: "The Filose family have rendered great services to the Scindiahs, who, on their part, have acted in the most liberal, and princely manner to the Filoses. After the departure of the Prince of Wales, Scindiah presented Sir Michael with Rs. 100,000 in token of his satisfaction at the way in which the palace was finished. Last year another present of Rs. 50,000 was added to the marks of favour which Scindiah loves to bestow on his favourite officer, while last week a third present of Rs. 25,000 was presented to Sir Michael, as a mark of Scindiah's pleasure for Sir Michael's able construction of a central jail in Gwalior."

Sir Michael Filose, C.E. is now in Bombay.

—The steamer Bangalore, with English Mails, left Aden for Bombay, yesterday, at 11 a.m.

—*Bombay Gazette*: The success of the Prince's Dock on the Elphinstone site is now assured, the principal steamship companies having already contracted for berths in it for their vessels, and there can be but one verdict as to the admirable way in which the dock has been built by Messrs. Glover & Co., the contractors, under the supervision of Mr. Thomas Ormiston, and his brother, Mr. George Ormiston. We doubt if any dock in the world can surpass it in excellence of masonry work and general construction."

—*Englishman*: "Cases of large bodies of people being swept away by sudden freshets, and drowned, while traversing even the dry beds of much less formidable hill streams than the Kabul, are not uncommon in India. We remember a case in which a wedding procession was thus overwhelmed while crossing the dry bed of a comparatively small river in the Gaya district and sixty or seventy people were drowned, though there was in this case no snow to produce a sudden rush of water. The flood came down in a wall ten or twelve feet in height, and with such rapidity that, though the noise must have been audible from a considerable distance, and the width of the river bed was only a few hundred feet, scarcely any one escaped."

—*Overland Mail* March 21: The United States Congress met on March 19 for an extraordinary session. The Congress which breathed its last on March 3 found no sufficient time to vote the supplies required for carrying on the executive Government. It has therefore become necessary to summon the new Legislature nine months before the time prescribed by the Constitution. Now for the first time since 1861 the Democratic party will have a majority in both Houses of Congress, and will thereby be enabled to adopt any measure with which President Hayes may agree; but will be unable, at any rate, by a two-thirds party vote ever to override any Presidential veto.

Out of 9,600 buildings at Szegedin of which 6,800 were dwelling-houses, only 268 remain habitable. The number of children who have become orphans is very great, and sucklings are dying daily for want of their natural food. In the whole district it is stated that about 120,000 persons have been flooded out of house and home, and the loss of life is roughly stated at 1,900. Another correspondent, however, says that until the waters retire it will be impossible to calculate the loss of life. The Emperor, on returning, said that the state of affairs was really far worse than reported.

News published at New York states that the Indians in Alaska had threatened to sack Sitka, but hostilities were averted by the presence of H.M. sloop *Osprey* and the United States frigate *Walcott*.

An extraodinary pauper has just died in the Sheffield Workhouse. His name was Joseph Hague, and after being an inmate of the institution for ten years, he died at the comparatively early age of thirty-five from consumption.—

The deceased was not only deaf and dumb, but completely blind; yet he mainfested signs of shrewd intelligence, and by means of his sense of touch could converse upon the fingers with anyone who understood the deaf and dumb alphabet.

The report of the Select Committee of the House of Lords on intemperance has at length come before the public. The leading features of the report are—(1) That, upon the whole, recent legislation has been beneficial, especially in producing good order in the streets. (2) Drunkenness has not increased in the rural districts of England and Scotland or in Ireland. (3) Intemperance increased during the five or six years of prosperity that followed the year 1868. (4) Drunkenness has increased among women; but the better class of artisans are becoming more sober.

The report recommends as a remedy for the evil of intemperance the schemes of Mr. Chamberlain or of Gothenburg, or some modification of them; considerable increase of licence-duties; earlier closing of public houses; severer penalties; and no spirits to be supplied to children under sixteen years of age. It is also recommended that justices should have an increase of discretionary powers in regard to licences. In all, the report gives twenty suggestive remedies.

Selections.

THE WIDOWS' SEWING-CLASS.

AN EXPLANATION OF FAITH.

ONE day Mrs. Merry asked for an explanation of the word "faith," and a dear widow, now in glory, replied, "When your cupboard is bare and the grate empty, and there's nothing in the rent-cup; and yet you have a feeling down in your heart that your Father will give you bread, light a fire in the grate, and send money for the rent, *if you'll let Him do it*. That's what I call *faith*; what do you?"

AN ILLUSTRATION OF PATIENCE.

Hear another. Her tiny room possesses but a table and a hard wooden chair. She suffers intense agony from a cancer in the breast, her only nourishment—the usual widows' food—"a bit o' dry bread and a cup o' tea." Too ill to stand or raise her voice above a whisper, she says these thirty years she has known the Lord, yet never has He forsaken her; and "I always find that when he He doesn't send enough for a meal, He sends *a double portion of patience*."

"SLIPPING HOME."

"Another saint told me," Mrs. Merry says, "that she had not bought one ounce of butter for three years, and praised God each morning when she had a cup of tea without milk or sugar, and a slice of dry bread. It was a lesson for me. This morning when we gathered, one came saying, 'Old L—— has slipped home; she sat down, and was gone through sheer exhaustion.' Another was silently dropping a tear. Being asked why? replied, she wished she had died instead of 'Old Happy-Face,' who had been singing 'I come, I come.' She said, 'I'm ready.' When spoken to again she was gone. The fog has taken sad hold on many of them."

HOW A CHRISTIAN WIDOW LIVES.

There is one dear woman whose face is a perfect picture, as—between her smiles and tears—she tells the story of the Lord's wonderful loving-kindness to her. A fall injured "the spine of her back" a few weeks ago, which occasioned a painful abscess.

Asking her how she lives, she replies, "I can hardly tell you. I have 2s. from the parish, but as the rent of my little room (and it is very small) is 2s. 9d., I never touch that, for the Word says, 'Owe no man anything,' and so I put it by at once. I am not a hard eater, but a cup of tea and a bit of bread satisfy me. Sometimes I am very short indeed, but *the Lord is my satisfying portion*. When I am in communion with Him, I don't scarce know if I'm in heaven or earth. He has led me through the wilderness these seventy-four years. I cannot sink with such a prop! This [pointing to the two slices of bread given at the tea] will last me through to-morrow. When I have nothing, I just open the book, and lay my finger upon His promise, 'Ask and ye shall receive.' And He never fails. When I get over there, and cast my crown at His feet, I shall say He led me all the way, by the *right* way.

"When I was ill they wanted me to take a little brandy or spruce. But I knew the Lord would not like me to. You know He says, 'Touch not, taste not, handle not,' not even *look* at it. (Prov. xxiii. 31.) *How can I take that which is bringing death and ruin, not only to the bodies, but to thousands of souls?*"

ONLY A LITTLE WHILE.

Another dear woman told me of the great boon the tea is to them all, and ended with these words: "*Many of us wont be a-wanting it long*, I think; for we are getting very near the pearly gates."

It is only "a little while" you can have the privilege of ministering thus to the Lord's needy ones. Do not let Satan cheat you out of the smiles and "well-done's" from the Lord in the sweet by-and-by, by neglecting the opportunity while it is called "to-day" In that day those who have brought Him the humblest gifts—such as "beds, cups, wheat, barley, flour, honey, butter, sheep, and kine"—for His people who are hungry, weary, and thirsty in the wilderness, will hear Him, who is greater than David, say to them, "Come thou over with Me, and I will feast thee with Me" in the New Jerusalem. Shall it be your joy and mine to receive at the King's hand the recompense of *such* a reward? (2 Sam. xvii. 28, 29: xix. 33, 36.)—*Woman's Work*.

NATURAL LAWS NOT THE OPERATION OF CHANCE.

THE Thursday evening lecture at the London Institution was delivered last week by Sir Edmund Beckett, Q.C., LL.D., the subject being "The Meaning and Origin of Laws of Nature." Some thought that to refer any particular phenomenon to a law of nature was to give a sufficient account of the matter, forgetting that these laws are simply generalised statements of observed uniform results. It is not a law of nature that two and two make four, nor was any mathematical theorem such a law. These were simply necessary truths. Gravitation was a law of nature, and its universal operation was proved by the observed motions of bodies at an immeasurable distance, such as the double stars. He had met with an attempt to explain it by the assumed diffusion through a large part of space of what was called "gravific" gas. This theory was based on the propositions, that motion is as natural as rest, that energy is self-contained, and that a gas normally tends to vibration and change, the absurdity of every one of which assertions was shown. To talk of the power inherent in the particles of matter was not explanation. The atoms in a cubic inch of matter, it had been said, if as big as peas would cover the surface of the globe to a depth of fifteen miles. By the chance motions of such atoms, according to Epicurus and his modern admirers, the world was brought into being. But what we called chance is merely the result of laws of nature unknown to us, the number of which laws is far greater than we think. If a pair of dice were to throw aces 1,000 times running we should not call that chance, but should say they were loaded. Much less can atoms move with the rhythmical regularity of the laws of nature apart from some moving force outside. Nor will the hypothesis of a prime cause acting once for all solve the problem, since a dead cause cannot bequeath its effects. How could a prime cause die? Whatever power or powers made laws for nature must be self-existent, must therefore always

have existed, and always continue to exist. On the other hand, to speak of the universe as self-existent was nonsense. Philosophers taught that it is moribund, owing to the ceaseless tendency of heat to diffuse itself, thus bringing about at last a uniformity of temperature which implied the stoppage of all motion. And as the world must thus come to an end, so it must have had a beginning, since the atoms could not have started into life of themselves; and the power which gave the world existence must have subjected it to the laws of nature. After speaking of the uniformity of these laws, amid the infinite diversity of their results, and of their beautiful simplicity, the lecturer criticised freely the theory of natural selection, avowing his decided preference for the teleological view of the phenomena of the universe.—(*Watchman.*)

THE RECENT MEETINGS AT BRIGHTON.

In offering to the readers of the Christian a brief notice of the meetings held at Brighton last week, the first thought is one of praise and thanksgiving to God; In this none who were present will refuse to join.

Since the Lord has begun to awaken the Church to a greater manifestation of his presence, to a more decisive separation from the world, and a clearer apprehension of his power, few gatherings have been accompanied by such blessing as these. The thought which gave rise to them was a bright one. "We know much," said one, " but we need more power." So it was arranged that some of those who had been led to give time, and thought, and above all prayer, to the consideration of the great question of deepening the spiritual life of the Church, should meet for a few days in private conference and fellowship.

A Christian friend well known in Brighton and elsewhere, Major Way of Wick Hall, offered his house for this purpose. He added the provision of a sumptuous hospitality to as many as could be crowded into his house, and his example in this respect was followed by many others. In that house there met a company of men and women to the number of upwards of a hundred during each morning, and in some of the afternoons, to meditate and speak of that fulness of the Holy Spirit which was given in such showers of blessing during the early days of the Church, and to inquire also how its restoration might be hoped for.

The promises respecting the Holy Ghost, the hindrances to his manifestation, and the effects which it is believed would follow his full indwelling, were handled with a simplicity and power with which the richest and longest experience of those present could remember no parallel. That little company was gathered not so much to meet each other as to meet the Lord; and it happened, as in all such cases, that their rallying round Him brought the fulfilment of his promise and obtained his blessing. No words of excitement were uttered, but only the words of truth and soberness. Many hearts were deeply searched by the prayers and utterances of those days, and a fresh direction was given to the lives of many.

Whole-hearted submission to Christ, implicit obedience to his will, trust in his love and power, unselfish service, courageous conflict, increasing watchfulness, believing prayer, grateful thanksgiving, a careful study of the Word—these and kindred things were shown to be the essential conditions of blessing. With it all, too, was a full recognition of the evil and weakness within, as well as of the foes without; but the distinction, between *having sin* and *sinning* was clearly shown, and the power and efficacy of the blood shed by Christ on the cross to secure not pardon only, but cleansing was well stated from the Word of God.

These more private gatherings were a novel feature in the Conferences, and it is hoped they will be repeated. To get together a band of workers in the service of Christ for humiliation before God, for instruction and mutual sympathy, and for the purpose of waiting upon God and hearing what He has to say to them, was in this instance full of blessing, and ever will be, wherever the same great end is sought and similar means are used.

The more public meetings, held at the Pavilion, the Town Hall, and in the Dome, were largely attended, and greatly used of God to many. The subjects there for the first three days were the same as at the private gatherings—viz., the fulness of the Holy Ghost. On the last day the addresses in the Dome were of a somewhat different character—the fruit of the Spirit; the sense of sin in relation to the peace and joy of the believer; the conditions of spiritual power; conflict, its true sphere and character; the bestowal of spiritual joy oft-times the precursor of, and preparation for, a more decided testimony against evil, and for suffering. These were the subjects handled on that day.

Some further details may hereafter be given. It only remains now to add that among those present who gave their cordial help and sympathy where the Dean of Ripon, Prebendary Auriol, Canons Garbett, Battersby, and Barrington, the Revs. Pasteur Stockmayer, E. H. Hopkins, C. A. Fox J. A. Aston, W. Haslam, F. A. L. Foster, C. Graham, H. Webb-Peploe, Neville Sherbrooke, H. Sharpe, E. W. Moore, H. C. Bowker, and Messrs. Robert Wilson, T. M. Croome, H. F. Bowker and R C. Morgan, Mrs. Baxter, and Miss. Smiley. Of those whose field of service is at Brighton, the Revs. F. Sullivan, J. B. Figgis, J. G. Gregory, John Grayham, Messrs. Douglas Fox, Marriage Wallis, and Henry Edwards, were among the most prominent to give their kind welcome and assistance on this as on all other occasions when any spiritual effort is to be made for Brighton. But not Brighton only, but a larger sphere, will feel the influence of this gathering. Many who were there will carry away to their homes, their parishes, their neighbourhoods, the influence of that fresh view of Christ and of his power to control every thought and regulate every action of the lives of those who trust Him, which they confessed to have obtained.

It was a cause of regret that Pasteur Theodore Monod and Rev. W. Hay Aitken were unavoidably absent from great pressure of work.

HOW BURGLARS REASON.

BY AUGUSTA MOORE.

What a dreadful sin "business men" consider (being found out in) crookedness in money matters! It is bad to be in the least dishonest in such a way; but there are other dishonesties which are ten times worse. And when I hear a man who has been all his days defrauding his Maker (every man is defrauding him who uses the Sabbath for his business purposes, and who does not put first in his regard Him who made and owns him), and who has cheated his family and his friends of the affection and consideration and attention justly their due—berating another man, because, under stress of temptation, his fingers held on to more money than really belonged to him—I remember the reasoning of the burglars and, truth to tell, it makes an impression.

Burglars are very hard subjects for the preacher. In all my prison-visiting experience I never yet heard one say he was sorry for what he had done, or ashamed of his 'business.' " Why should we be ashamed ?" they ask.' "Are we not the smartest class of men ?—and all the world admires smartness. Your best Christian parents betray before their sons that they would rather have those sons smart than religious, if they cannot be both."

" Do you tell me I don't know ! " said one. " I *do* know. My own good mother—bless her pious heart !—showed me, all unconsciously, how it works. She was very anxious that I should be converted—I never doubted that; but I noticed that she was eager I should have all the honor from men that I could get, though she knew *that* put me in the way of the greatest temptation to despise and turn far from the lowly path of men who will be righteous in all their ways. And I shall never believe that many mothers are better than was mine. She is in her grave now, and cannot suffer from knowing where her son is.

" Burglars are a well-educated, intelligent class of men. We are skilled beyond others. As to the morality of our business, we claim that it is equal, if not superior, to that of any other excepting preaching the truth, which we don't believe that many ministers do any farther than is profitable to their pockets. We believe there is truth. We are true to each other. We believe that all property is the Lord's, and that some men have no more right to it than others. Our work is to equalize the distribution of money! We are no more robbers than are your merchants. We never rob the poor by six pence worth, as most of them do all the week, and then sing psalms on Sunday. We are not afraid to be measured by God's measure with men of any mercantile or political business, nor with lawyers nor doctors; and we are sure we should come out well ahead."

This is much the strain of talk you will hear if the burglar condescends to open his mind to you.

And what can you answer him ? When you attempt an answer you will learn how hard it is to frame one. And perhaps while you are with him you will wonder who, in God's right, is the worst robber, he who has taken much gold from some bank vault, or he who has year in and year out, given small measure and small weight, chiefly to those of whose condemnation he has least fear, the poor; who is the most cruel robber, the one that robs banks and houses, or the one that stealing carefully into the sanctuary of its vital treasures, robs the human heart. There are among robbers as among other men, the " last that shall be first and the first last." With God there will be radical and most astonishing reversals of judgment.—(*Evangelist.*)

ENTICING CHILDREN INTO DANGER.

The managers of one of the theatres in this city recently distributed a great number of free tickets to the pupils in the public schools, to a play of a semi-historical character. Of course it was a cunning advertising trick. They wanted to fill their house. They knew that by giving away a number of tickets to children, and announcing the fact, they would sell a great many more. The device was successful; but it excited very properly the indignation of hundreds of Christian parents, and the Board of Education condemned it in strong terms. The worst part of the trick is not in the hypocrisy which cloaks a purely selfish end under the guise of a gift. This is certainly bad enough; but the real baseness is in enticing children to witness sensational plays in a low-class theatre, when they ought to be at home helping their parents, or preparing for school, or letting off their spirits in healthful play out of doors. The witnessing of sensational exhibitions in a theatre whose associations are low, and whose surroundings are still worse, tends to draw the mind away from everything good. "Recreation" that is pure and wholesome is a good thing; but to fill the eye with spectacles, and the mind with suggestions, which border on vulgarity and indecency, is a way to poison the children of a city. It creates a vicious taste—a taste which leads from bad to worse. It spreads fascinations over what may prove ruinous. It poisons life at its fountain. One of the prolofic sources of vice and crime is hid under the pleasures and recreations which look so alluring, and are so eagerly sought, especially by the young. It sometimes seems that amusements are the

stronghold of evil in this world. There are innocent and healthful games and recreations, in which young and old can unbend and enjoy themselves to the utmost. But strande to say, almost every *public* amusement is environed with moral perils, and serves as the ambush for vices of one sort or another; so that the unsuspecting are entrapped and the unwary fall. Unfortunately, too, the pleasures which are most fascinating and most eagerly sought, are controlled for the most part by men who are utterly indifferent to the ruin they may cause, so long as they make profit by it; and this fact makes it specially important for parents, and for all who are interested in the welfare of the rising generation, to watch with jealous eye the amusements provided for the young.—(*N. Y. Evangelist.*)

Miscellany.

—Dr. Hodge:

The views which ordinary Christians, under the guidance of *common sense*, and sanctified feeling, take of divine truth, are in all ages and countri- very nearly the same. Look at Germany and England for an illustration. The philosophical theologians of these countries differ *toto cœlo* in their views. They have hardly a single principle in common. But how is it with common Christians? They are as much united in opinion as they are in feeling. And why? Because their opinions are formed from the Bible under the guidance of the Spirit and the influence of those essential, and consequently universal, principles of our nature, which it has been the grand result of philosophy to sophisticate and pervert."

TELEGRAPHIC NEWS.

London April 3rd: In the House of Commons, the Chancellor of the Exchequer produced his budget. The Revenue for the past year amounted to £83.125,000, and the expenditure to £85,375,000, including the expenses of the Zulu Campaign. Sir Stafford Northcote announced that the revenue for the coming financial year was estimated at £83,000,000 and the expenditure at £81,125,000. He hoped that the surplus would be sufficient to cover the expenses of the Zulu campaign, and to redeem £600,000 of Treasury bonds, a balance of £4,750,000 being prolonged for twelve months. An increase of two-pence is proposed in the duty on cigars, and an advance of £2,000,000 to India, which is payable in seven years by annual instalments.

St. Petersburg, 3rd: The expedition to Merv has been countermanded.

London 4th: News has been received that in consequence of the disputed possession of some nitrate mines, Chilian troops have invaded Bolivia. The latter has concluded an offensive and defensive alliance with Peru, and war has been declared. In the House of commons the Under Secretary of State for Foreign Affairs said, in reply to a question, that news had been received that French troops had occupied the English island of Matakong on the west coast of Africa. The British Government had made representations to the French Government on the subject. The Chancellor of the Exchequer, in reply to a question, repeated that the British forces had attained the object of the Afghan expedition. Negotiations still continue with Yakub Khan, and according to authentic information received today further communications of a very definitive character are under consideration. It has been distinctly arrangd with the Viceroy that no advance should be made on Kabul without orders being given. In the House of Lords the Secretary of State for India made a statement concerning Indian factories. He said that the Indian Government had prepared a bill enacting that the Mills should only be opened from 6 a. m. to 6 p. m., for 6 days weekly, female operatives working 10 hours and juvenile operatives 9 hours. The Indian Government is invested with full powers of exemption and control. The Chancellor of the Exchequer, in reply to a deputation from the Liverpool Chamber of Commerce on the subject of the present depreciation of silver, said it was necessary to consider with great care any proposed changes affecting the currency laws, which it was impossible to adopt as a mere experiment. The question, he said, is still under the consideration of the British Government, both in reference to its effects in India and England and in other countries also. A despatch from our Border Agent, dated 1st March, has been published in the *Gazette* announcing that messengers have arried from Cetewayo, who declared that the King was complying with demands of Sir Bartle Frere when hostilities were commenced. The King never intended to make any attack. The fighting at Isandula was in consequence of the British attack upon the Zulu outposts. The King asks for suspension of hostilities and resumption of negotiations.

5th: In the House of Commans last night Mr. W. E. Briggs (M. P. for Blackburn) introduced a resolution urging the abolition of the Indian Import Duties, and declaring that an increase of taxation being proposed was an unsatisfactory reason for a postponement of their remission. After a long debate the House agreed to the first part of the resolution without a division, negatived the latter part by 166 against 84 votes, and adopted the Ministerial amendment accepting the recent remission as a step towards the total abolition of the Duties.

6th: News has been received from the Cape, dated March 18th, announcing that Cetewayo's brother Cham (a supposed aspirant to the Zulu throne), his son, and 300 Zulus have surrendered themselves unconditionally.—No important movement of troops has as yet taken place. Colonel Law will command the force for the relief of Ekowe. It is known that a large number of Zulus surround Ekowe; our garrison is well, but short of provisions.—The 57th Regiment have arrived and are marching on the Tugela. The 21st, 60th, and a Battery of Artillery have also arrived.

7th: In the House of Commons the Secretary of State for the Colonies said that the sincerity of Cetewayo's proposals was doubtful, and his complete submission would alone satisfy us.—News has been received that Colonel Pearson has made a road shortening the distance from Ekowe by three miles.—Parliament has adjourned for the Easter holidays.—The Board of Trade returns of Imports for the past month amount to £29,875,000, showing a decrease of £3.343,750, and the Exports amount to £16,187,500, showing a decrease of £593,750 as compared with last year.

Cairo, 8th: The Khedive has dismissed both Mr. Rivers Wilson and M. Bliguieres from their positions, which, however, they refuse to resign. A new ministry has neen formed, composed exclusively of natives, under the presidency of Cherif Pasha.

London, 9th: News dated March 25th has been received from Cape Town reporting another loss sustained by our troops. On the 12th of March, a convoy of supplies proceeding to Luneberg, accompanied by an escort of 104 men of the 80th Regiment, were attacked by a force of 4,000 Zulus nnder the chief Umbelini. Our men had been previously alarmed and had made every preparation for defence, but were simply overwhelmed by the enemy. Captain Moriarty and 40 men are reported dead; twenty are missing, and Lieutenant Harward and forty men succeeded in reaching Luneberg. The rockets, guns, and ammunition were afterwards recovered and the dead buried. The relieving force was to start for Ekowe on March 26th, as the majority of reinforcements had arrived. H. M.'s Troop-ship Crocodile has arrived from Bombay. The second call upon shareholders of the City of Glasgow Bank has been made at £2,250 per share. Consols remain at 97⅞. The Times in an article upon the turn which affairs have taken in Egyyt announces that England cannot adopt a policy of coercion with the Khedive.

PASSENGERS SAILED.

Per. P. and O. Str. *Nepaul*, 7th:

For Southampton.—Mrs Bruce and 3 children, Mrs R B Howe and 5 children, Mrs Sykes and 3 children, Mrs R C Whiteway and infant, Mrs Broughton and child, Mrs MacAndrew and infant, Mr and Mrs Sleater, Lieut Col Stenhouse and 4 children, Mrs H S Hutchinson and 2 children, Mr and Mrs Reinold and 2 infants, Mr Brown and 4 children Dr and Mrs Coudon and 3 children, Master Graves, Mrs Irvine, and 2 children, Mrs E W Chalmers and infant, Lady and Miss Garth, Miss Buller, Mrs H Llewhellyn and child, Miss DeGray, Depy Surgn General Theobalds and 2 children, Mr and Mrs Best and 4 children, Capt and Mrs C E Shepherd and child, Capt McRae's 2 children, 3 followers of Maharaja Dhuleep Singh, Lieut Col Ekins. Col Elder, Mrss E Richardson, Keinknecht, Finlayson, A F D Cunningham, S M les, D Cunningham, McIver, Welsh, Pengelly, Messrs C H Denham, E G Mayne, F L James, W D James, U Broughton, Scott Moncrieff, C Jennin, Edwin John, Spencer, Fachiri, R H Cama, Doctor, A Greenup, Airee, Thos O borne, Miss Minnie R uther, and Mrs Devon and 3 children.

For Brindisi.—Mr and Mrs Jefferson and Miss Jefferson, Col F W Baugh, Mr and Mrs E J Studd, Major and Mrs Bloomfield, Col J T Harris, Lady S Browne, Col C A Benson, Rev Mr and Mrs Clarke, Major A Olliva t, Messrs G W Allen, J Boxwell, P W Moore, H Gillen, E Minors, F Pearcey, H Gillon, Forbes, and Ryan.

For Venice.—The Hon Mr J Gibbs, L Col E Lambert, Dr J W Tyler, The Hon Mrs A Wilson, Mrs N Lewin, Mr and Mrs E T Partridge, Major J W Anderson, Col W Fane, CB, Messrs S S Melville, L Preston, W J H L Faun, G Lynch, L Ghose, H G Sharp, and H S Smith.

For Marseilles.—Mrs Bazett and daughter, and Col Arbuthnot.

For Suez.—Messrs C D Hodgson, W S Elliott, Porteous, James Skene, and J Lynch.

For Ancona.—2 Italian Government Passengers.

For Malta.—Maj r C J Durand.

For Gibraltar.—Mr F Rozo.

PASSENGERS ARRIVED.

Per Str. *City of Baltimore* 8, from Liverpool:

—Major Broadfoot, Major Seacombe, Mr Kidd, Miss Collin, Mrss McFaogu, Cookson, Boodman, and Flint.

Per Str. *Clan Ronald*, 7, from Liverpool:

—Mr and Mrs F G T Campbell and three children, Captain and Mrs Hodges and two children, Mrs Moore and five children, Dr Pesikaka, Miss Blackwell, and Mr A Ford.

Per P. and O. Str. *Lombardy*, 9th:

From Southampton.—Mr and Mrs Bartleman, Miss Melmoth, Mrss Arbuthnot, W H Burton, Paton, Dickenson, Messrs W A Newnham, W Plumb, J H Wadley, T Clark, Horsford, C Baglehole, and W Long.

From Venice.—Mrs H C West, Mr and Mrs J H Nelson, Col Massey, Messrs J Perran, Morris, Rembielskni, McLaughlin, and C utes.

Domestic Occurrences.

BIRTH.

CHRYSTAL.—at Bombay on the 7th inst. the wife of P. Chrystal of Gadduck, Dharwar Districts, of a son.

MARRIAGE.

FRENCH—SMITH—April 5th, at the Cathedral, Bombay, Henry French, Captain, Bombay Staff Corps, to Marion, 2nd daughter of the late T. Early Smith.

"BOMBAY GUARDIAN."

Subscriptions received from 5th to 12th April 1879:

Dr. J. R. Theobalds, 30th July 1879, Rs 11-4; J. E. Hanley, 30th June 1879, Rs. 2. W. Carroll, 15th July 1879, Rs. 2; Ed. Browne 31st May 1879, Rs. 1; A. Hallums, 2d May 1879, Rs. 3; The Manager Malbar Hotel, 30th June 1879, Rs. 1-8; Mrs. Chrichton, 23th Feb 1879; Rs. 4; Mrs. Hannah, 15th Nov. 1880, Rs 6; A. Burntside, 3d October 1879, Rs. 3-13. Frank Pearcy, 31st December 1879, Rs. 7-10. Mrs. Miles, 31st January 1880, Rs. 10; Jas Brown, 31st December 1880, Rs. 11-10; J. N. C. Beyts, 17th February 1879, Rs. 9-4; G. F Beyts, 28th February 1879, Rs. 7-10; Dr. R. Malhar, 30th April 1879 As. 8; J. Smale, 31st March 1880, Rs. 6.

Terms of Advertising: For 8 lines and under; Rs. 1-8; repetition, As. 12; for 30 lines and under, Rs. 3; repetition, Rs. 1-8; for 50 lines and under, Rs. 4; repetition, Rs. 2.

Advertisements.

IS INFANT BAPTISM UNWARRANTED?

BY GEO. BOWEN.

Price two annas. One rupee a dozen.
Address Editor *Bombay Guardian.*

EARLY DAYS COMPANION,

A beautiful paper for the family.

Richly illustrated; Stories and Scraps.

London publication and Indian Supplement,

Young and old enjoy it greatly. SEND.

20 pp. monthly, 1.4, per year; 5 to one address Re 1 each To all Natives, 6 mos; 4 as.
W. J. GLADWIN, *Secunderabad, Deccan.*

HOME FOR PUPILS.

THE *home* lately established in Poona for children, whose parents are desirous of sending to any of the public schools at that station, has still accommodation for a few more boarders.

For particulars as to terms, limit of age &c., please apply to Mrs. G. Miles No. 24 Staveley Road Poona.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.
Head Master—MR. JAMES MCDONALD, } With Assistants.
Head Mistress—MRS. MCDONALD, }

FORT SCHOOL—HUMMUM STREET.
Head Master—MR. A. D. SMEATON, } With Assistants
Head Mistress—MRS. SMEATON, }

Music Master—MR. JOSEPH SCHMUCK.
French Master—SIGNOR PEDRAZA.
R. JEFFREY. } Honorary Secretaries.
D. MACPHERSON. }

Boarders (Boys and Girls) are received by Mr. and Mrs McDonald, and by Mr. and Mrs. Smeaton.
Bombay, January, 1879.

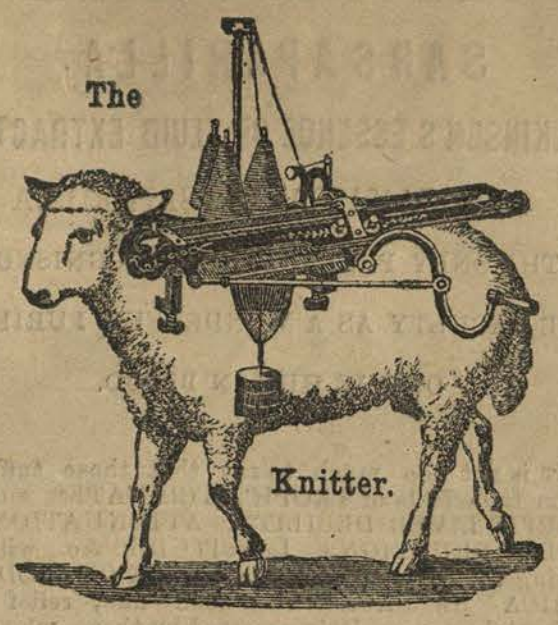
BOMBAY EDUCATION SOCIETY.

Byculla Schools. Day-scholars are received on payment of fees varying from Rs. 1 to 5 a month according to the Standard. Half fees for second and all other children of the same family, Standards 18 in the Boy's School, 1-5 in the Girls School. Apply to the Head Master or Lady Superintendent.
Byculla, 3rd Sept.

PAUL THE CHRISTIAN'S PATTERN.

BY GEO. BOWEN.

Printed and published (with consent of the author) by Rev. Vishnu Bhaskar. Now ready. Bound in cloth, embossed and gilt. The price is 8 Annas a copy, and 1 Anna Postage. When many copies are taken a discount will be allowed. Anglo-Vernacular Press, 53 Tank Street, New Nagpada, Bombay.



THE LAMB KNITTING MACHINES AND THE TUTTLE MACHINES.

For Knitting Hosiery, Caps and doing Fancy Work. Also

ZUCCATO'S PAPYROGRAPH

For Press-copy work—a process at once simple and effective for taking fac simile impressions to any extent of one original copy.

The above are being used extensively throughout America and Europe.

Apply for particulars to the *General Agent for India.*

H. BALLANTINE,
Care of EWART LATHAM & Co.
Bombay.

THE CATHOLIC PRESBYTERIAN.

A new monthly magazine, edited by Professor W. G. Blaikie, D.D., L.L.D. of Edinburgh.

Subscription Rs. 7-8-0 per annum, Post Paid Rs. 9-0-0.

Prospectuses may be had at the Tract Society's Depot where specimen copies may also be seen.

A NEVER-FAILING REMEDY

FOR LIVER COMPLAINTS.

DR. SCOTT'S BILIOUS AND LIVER PILLS.

PREPARED without any mercurial ingredient. Invaluable to all who suffer from Bilious and Liver Complaints, Indigestion, Wind, Spasms, Nervous Depression, Lassitude, Lowness of Spirits with sensation of fulness at the pit of the Stomach, Giddiness, Dizziness sensation of the Eyes, and many other symptoms. For habitual Costiveness, as a family aperient medicine, and as a purifier of the blood they are unequalled; mild in operation, and grateful to the stomach; create appetite, promote digestion, and strengthen the whole nervous system.

Prepared only by W. LAMBERT, 1A, Vere Street, London, W., England. In bottles, 1s. 1½d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a different medicine; If you ask for "Bilious and Liver Pills," you will get a spurious compound. The genuine are in a square green package, and must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS," engraved on the Government Stamp.

Do not be persuaded to try any other medicine.
Wholesale Agents for INDIA, Messrs. TREACHER & Co., Limited, Bombay, Byculla, and Poona,
N.B.—The Trade supplied on most liberal terms.

"ANCHOR" LINE OF STEAMERS.

BOMBAY TO LIVERPOOL AND THE MEDITERRANEAN PORTS.

The s. s. "*Trinacria*" is fixed to sail on the 30th April and will be followed on the 24th May by the

s. s. "*Anglia*"

Each Steamer carries a Surgeon and Stewardess.
For rates of passage money, plans of saloon or any further information,
Apply to W. & A. GRAHAM & Co.
Managing Agents in India.

Bombay 26th March 1879,

"HALL" LINE OF STEAMERS.

BOMBAY TO LIVERPOOL.

The following steamers of this Line have been fixed to sail as under on the following dates.

Steamers.	*Tons.*	*H. P.*	*Date.*
Branksome Hall	2100	300	April 12th
Rydal Hall	2700	400	May 17th
Trentham Hall	2100	300	„ 31st
Speke Hall	2700	400	To follow.

Each Steamer carries a surgeon and stewardess.
For handbooks of information, plans of saloon and Cabins, or for any further information,

Apply to W. & A. GRAHAM & Co.
Managing Agents in India.
Bombay.

Bombay 26th March 1879.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

To Commence with July 1879;

THE INDIAN METHODIST.

Monthly 16 *pages of* 10½ *by* 7½ *inches Rs.* 2 *per year*

postpaid. Three, Rs. 5-8.

Address Publisher Indian Methodist, *Vepery*

Madras,

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	A.	P.
Before the Cross	1	7	0
The Progress of Divine Revelation	3	10	0
Praying and Working—Stevenson—	2	3	0
The Heavenly Bridegroom and His Bride	2	3	0
Proverbial sayings of our Lord	3	2	0
Life and writings of St John—Mac-Donald—	13	4	0
Active Service, or, Work among our Soldiers	0	10	0
Hours of Sorrow—Poems by Charlotte Elliott—	1	2	0
Foster's Decision of character	0	10	0
The American pulpit of the day	2	3	0
The Secret of a happy life	0	14	0
Addresses and Hymns by Mrs. Henry Dening	0	15	0

Just received—Enlarged Songs and Solos. Words only 0-1-9; 0-2-6; 0-5-0; 0-10-0; 1-9-0. Words and Music 0-12-0; 0-15-0; 1-4-0; 1-9-0; 2-3-0; 2-13-0; 3-2-0; 4-11-0.

The Boy's own paper—New journal for boys, conducted by the editor of the "Leisure Hour." Rs. 3-6 per annum, Rs. 4-8 post paid. Prospectus to be had on application.

All orders to be addressed to

The Superintendent

Tract and Book Society

Bombay.

POONA SCHOOL.

The next term of the school opened in Poona under the auspices of the South India Conference for scholars of all grades up to matriculation will begin on the 6th of January 1879.

A good and convenient home has been provided for girls and smaller boys by Mrs. Miles, and a similar one is provided for boys only by Mrs. Robbins.

TERMS ONE MONTH IN ADVANCE AS FOLLOWS:

		Rs.
For boarding, lodging and washing		25
„ two from the same family	„	45
„ Tuition from Rs. 3 to	„	5
„ Piano, extra,	„	5

Vocal music taught free.

For further particulars adderss the principal,

Rev. W. E. Robbins, M.A.,

East Street,

Poona.

SARSAPARILLA.

WILKINSON'S ESSENCE OR FLUID EXTRACT OF RED JAMAICA SARSAPARILLA

IS THE ONLY PREPARATION RECOGNISED BY THE FACULTY AS A WONDERFUL PURIFIER OF THE HUMAN BLOOD.

It is not too much to say that those suffering from the effects of TROPICAL CLIMATES, such as TORPID LIVER DEBILITY, ATTENUATION OF BODY ERUPTIONS, LASSITUDE, &c., will, by taking this extraordinary ESSENCE OF RED JAMAICA SARSAPARILLA. soon find, relief and ultimately a cure. It is asserted by those who take a little DAILY (in accordance with the instructions given), the system becomes less liable to attacks of illness

"We cannot speak too highly of it." *Lancet.*

"We recommend your *Red Jamaica Sarsaparilla.*" —*Medical Review.*

"The only preparation for removing what may be called the sequelæ of a mercurial course."—*Sir R. Martin.*

"The late Lord Clyde, writing for a further supply of *Wilkinson's Sarsaparilla*, says, "I am never without it, for when feeling depressed or out of sorts from anxiety to fatigue, a dose or two animates me."

"Your *Essence of Red Jamaica Sarsaparilla* CURED me a Torpid Liver after all other remedies failed." *Earl Aldborough.*

PREPARED ONLY BY

Thomas Wilkinson, 270, Regent. Street, London.

Sold in quarter, half, and pint bottles.

CAUTION.—Many spurious, worthless, and injurious preparations are offered to the Public. See that both bottle and label have the Name and Address, also Trade Mark—W. in a Diamond.

WILKINSON'S

BRONCHIO-THORACIC LOZENGES.

AROMATIC TINCTURE OF QUINOIDINE.

WHITMORE'S

COMPOUND LINIMENT OF ARNICA.

STOMACHIC DINNER PILLS.

PREPARED ONLY BY

THOS. WILKINSON, 270, Regent St., London.

TREACHER & Co., BOMBAY, BYCULLA,

POONA &c.

and all respectable Firms in India.

HOUSE OF HOPE.

This Home (now in Falkland Road) is supported by public contributi ons. It is in need of funds. Address Mrs. Raitt, Falkland Road, near the bridge.

GRATEFUL—COMFORTING

EPPS'S

(BREAKFAST)

COCOA.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may saveus many heavy doctor's bills. It is by the judicious use of such articles of diet, that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point.

We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." —*The Civil Service Gazette.*

Sold only in Packets labelled

JAMES EPPS & CO.,

HOMŒOPATHIC CHEMISTS,

LONDON.

WELL WORTHY OF NOTICE AS A CERTAIN CURE

For Bilious and Liver Complaints, Indigestion, Wind, Spasms, Foul Breath Nervous Depression, Irritablity, Lassitude, Loss of Appetite, Dyspepsia, Heartburn; Sour Eructations, Lowness of Spirits with sensation of fullness at the pit of the Stomach, Giddiness, Dizziness of the Eyes &c.,

DR. SCOTT'S BILIOUS & LIVER PILLS

STAND UNRIVALLED.

As a General Family Aperient Medicine they have no equal, being mild in their operation, and grateful to the Stomach, they give a healthy tone and vigour to the differ-ent secretions, causing the necessary organs of the Stomach and Liver to resume their activity, thus restoring the appetite, promoting digestion, and strengthening the whole system.

They can be taken at any time without trestrain from business or pleasure, hence they are a most valuable domestic medicine. Heads of households should always have a box of these Pills by them, to resort to on any slight occasion of ailing on the part of those under their charge, as by paying attention to the regular action of the Stomach, Liver, and Bowels, many a severe illness is avoided or mitigated. They will be found in slight cases by a single dose to restore health to the body, with a happy frame of mind.

Prepared only by W. Lambert, 1A, Vere Street, London, W., England. In Bottles **ONLY**, 1s. 1½d. and 2s. 9d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills," in a green bottle, wrapped in green paper, and having the name and address.

WILLIAM LAMBERT,

8, King William Street, Charing Cross,

Engraved on the Government Stamp. Do not, therefore, purchase without seeing the Government Stamp over the cork of the bottle.

Printed and Published for the Proprietor by Shiwram Shridhar Joshi, *Printer* at the Anglo-Vernacular Printing Press, No. 53, Tank Street, New Nagpada Bombay.